

THE CAVALIER SOLDIER'S
VADE-MECUM.



WITH AN INTRODUCTION BY
EDWARD ALMACK, F. S. A.



William Gordon Ross,
Royal Engineers.



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THE
CAVALIER SOLDIER'S
VADE-MECUM.

To my Right Trusty and
Well-beloved Ffriend and Counciller,
Edward J. Coates,
on his recovery from very severe illness,
I, Edward Almack,
Dedicate these Old World Memories.



“Gloria Tibi Domine.”



BATTLE OF NASEBY, JUNE 14, 1645.

THE
CAVALIER SOLDIER'S
VADE-MECUM.

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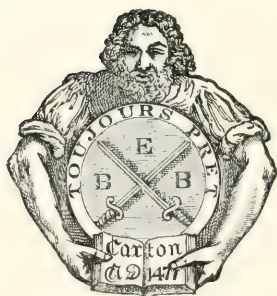
*(Member of the Bibliographical Society) Author of "The King's Book,
or Bibliography of 'Eikon Basilike.'"*

WHO HAS ADDED
AN INTRODUCTION AND VARIOUS NOTES.



LONDON:
PRINTED BY BLADES, EAST & BLADES,
23, ABCHURCH LANE, E.C.

—
1900.



Blades, East & Blades,
Printers,
23, Abchurch Lane, London, E.C.

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INTRODUCTION.

ABOUT two years ago I discovered and bought the volume of about thirty pages which is here so admirably reproduced in fac-simile. No other copy is known to exist, nor is there any trace of the mention of such a work.

It is a small Book of Prayer and Praise for the Soldiers in the Cavalier Army. Probably it was soon found by the enemy and the issue of it quashed.

The book discovered is complete, and is made up of two sheets (A and B) of eight leaves each.

The dignity and simplicity of the language of this little book are worthy of the best traditions of the Church of England.

It would be very natural that the chaplains in attendance on the King's army should use some special forms, long before what was used became crystallized in this little volume.

I think the following is worth quoting from the sermon as then printed:—

“A Military Sermon Preached at Shrewsbury, March 3, 1643, to His Majesties Army . . . By Edw: Symmons Chaplaine to the Life-guard of the Prince of Wales. . . . Oxford. Printed by Henry Hall, in the Yeare 1644.

“A Compleat Cavalier is a Child of Honour, a gentleman well borne and bred, that loves his King for conscience sake, of a clearer countenance, and bolder looke then other men, because of a more Loyall Heart: He is amiable in his behaviour, couragious in his undertakings, discreet and gallant in all his executions; He fears no evill thing to come upon himselfe, but contemnes all dangers, that looke towards him: He dares accept of deaths challenge to meet it in the field, and yet can embrace it as a speciall freind when it comes into his chamber, where he is allwayes making provision for its better entertainment: in a word, He is the only Reserve of English Gentility and ancient valour, and hath rather

chose to bury himselfe in the Tombe of Honour, then to see the nobleness of his nation vassalaged, the Dignity of his Country captivated, or obscured by any base Domesticke enemy or by any fouraigne fore-conquered foe. . . . Nay to speake all that can be said in one word, for the honour and comfort of a souldier; God himselfe is called a man of warre, *Exod.* 15. 3. 'The Lord is a man of warre, and Iehovah is his name.' I tell you there is not to an Honest Eye, in these sad and dismall dayes, a more gallant sight, then a valiant and religious souldier; Religion causeth courage in a good cause, and giveth an high lustre to it, especially in men of Birth and place: what true English heart is not warm'd with joy to see the living flames of Ancient valour conjoined with Generous minds in Gentle bloude: but if thereto be also annex'd Religion, I dare say to a truly pious Loyall Eye, the Sun it selfe is not more glorious."

Now I will make some comments on the work, and of course begin with the title-page. It was printed in 1648, and issued by the command of Prince Charles. Passages in several parts of the little volume also show that it was compiled at this time, when the King was a lonely prisoner. On the other hand, it is more than likely, as we have already

hinted, that others of these Psalms and Prayers had been already often particularly chosen and used by the chaplains attending the campaigns of the royal army. The style of printing is quite of the date on the title-page. As to the book going forth under the Prince's auspices, it must also be borne in mind that early in 1645 he had been nominally made "General of all the King's forces in England."

Professor Ward, in the *Dictionary of National Biography*, writes: "In 1648 the Prince was to have played a prominent part in the so-called second civil war, but the scheme of placing him at the head of an invading Scottish army came to nothing. In July, however, he arrived at Helvoetsluys, and sailed thence with nineteen English ships faithful to the King, and a reputed force of twenty thousand men. He reached the Thames, where he took some prizes, issued a proclamation specially intended to conciliate the Scots and the Londoners, and then returned to Holland."

The following words in *A Prayer for the Prince* might well point to the Prince's sailing to the Thames with nineteen English ships and a large force of troops: "And since it hath pleased thee to shew him to the world in these troubled times of danger and confusion, arme



*Vivat ſo Vivat Princeps CAROLINUS, et Orbi.
Imperet, innumerus decorans ſua ſæcla Triumphis.
Flouriſh brave Prince, out Shine thy Glorious Name.
Triumphant Laurels ever Crowne thy Fame.*

him with all advantages of counsell and succeſſe, ſet evident and early marks of thy favour on him, reſtore him to us in due time, with ſafety and with honour, and make his innocent hands the happy instruments of ſupporting his Father's Crowne, and reſtoring peace to this diſtracted Church and Nation."

Let me here introduce one ſentence for our preſent era. If I have heard a little bird's note rightly, it has been reſerved to our age—often called proſaic—for a commander to ſet forth to war, ſtrictly enjoined by his noble Sovereign, come what may, to ſhed no ſingle drop of blood of friend or foe more than the need of carrying through the work on hand may abſolutely demand.

The block of the Royal Arms which appears on the verſo of the title-leaf is uſed in the 1649 editions of *Eikon Baſilike*, numbered 42, 43 and 44; alſo in that rare black-letter work, *A Form of Common Prayer to be Uſed upon the Thirtieth of Ianuary Published by His Maſtieſties Command. London: Printed by Iohn Bill and Chriſtopher Barker, printers to the King's moſt excellent Maſtey.* 1661.

It is moſt intereſting to find the Book of Pſalms placed in the very forefront of this

Soldier's Companion. If ever volume were written, steeped to the covers in godliness and humanity, that book is the Book of Psalms, which fills so important a place in the Book of Common Prayer of the Church of England. It seems a pity that the ninety-first Psalm was not among those chosen.

In *The Psalmists of Britain*, by John Holland, 1843 (Vol. I, p. 52), a very striking description of Psalm-singing as it existed under peculiar circumstances, and immediately before the suppression of organs by Cromwell's Parliament, is quoted from old Thomas Mace's *Music's Monument*. (Folio, 1676. Chap. X.) He is speaking of the period of the siege of York in 1644, which lasted for eleven weeks, during which, on every Sunday, "The Church was even cramming or squeezing full." The pious lutenist proceeds: "Now here you must take notice, that they had then a custom in that church, which I hear not in any other cathedral; which was, that always before the sermon, the whole congregation sang a Psalm together with the quire and the organ; and you must also know, that there was then a most excellent, large, plump, lusty, full-speaking organ, which cost, I am credibly informed, a thousand pound. This organ, I say, when the

Psalm was set before sermon, being let out into all its fulness of stops, together with the quire, began the Psalm. But when that vast concord-ing unity of the whole congregational-chorus, came, as I may say, thundering in, even so as it made the very ground shake under us: oh the unutterable ravishing soul's delight! in the which I was so transported and wrapt up in high contemplations, that there was no room left in my whole man, viz, body, soul, and spirit, for anything below Divine and heavenly raptures: nor could there possibly be anything to which that very singing might be truly compared, except the right apprehension or conceiving of that glorious and miraculous quire, recorded in the Scriptures at the dedication of the temple. . . . Sometimes a cannon bullet has come in at the windows, and bounced about from pillar to pillar, even like some furious fiend or evil spirit, yet not one person was ever hurt in the church."

It is much to the honour of the great Lord Fairfax that York Minster—I love every stone of it—was not ruined; but the word went round that Black Tom would avenge with his own hand any shot fired at it, and all men knew that he would keep his word. He it was, too, who at Oxford promptly set a guard of soldiers

Plate II.



PORTRAIT OF CHARLES THE FIRST, BY HOLLAR.

around Bodley's Library. He was himself the author of a version of the Psalms in verse. I happen to have a fine old folio Bible which belonged to him, and I often think of what stirring times it has known. What a fine type of an English gentleman he was—reserved and silent, desperately brave and resourceful, a cultivated scholar—equally at home in his beloved library or galloping through the three Ridings on horses bred and trained in his own stables; loving and tender to little children, and chivalrous to all women.

Psalm 134.

This Psalm was in daily use in old times, being used at the close of the Greek Nocturnes, and was also the last Psalm of Compline.

Psalm 23.

This poetic outpouring of David's heart is to this day perhaps better known to Englishmen than any other verses ever written.

First Staffe of Psalm 144.

The whole of this Psalm of David—a man of war as well as a man after God's own heart—might well have been chosen, but the compiler clearly valued brevity. I remember Sir Francis Festing, of that splendid corps, the

Royal Marine Artillery, saying to me, in speaking of church services in warfare: "A man can worship God in five minutes if he has a mind to it."

Three First Staves of Psalm 68.

This, too, is a Song of David himself, and the whole of this Psalm, as well as the last-named, are appointed for Whitsunday.

"The Psalmist in glowing language rehearses the mighty manifestations of Jehovah in favour of his people in time past, and claims honour and respect for the sanctuary in which he was about to place the ark, the symbol of God's presence. He trusts that it may even be more glorious than hitherto. His aspirations find a signal fulfilment in the Church of Christ, which the chosen people and the ark typified." —*The Interleaved Prayer Book* (Rivington's, 1880. Tenth edition.)

I will now make a few remarks on some of the Prayers.

*A Prayer to be said at the setting forth
of an Army, or before they
march* (pp. 4-7).

A part of this is peculiar to the Civil War times; but in these special references, as in

other devotions that follow, there is no sign of any petty or narrow spirit animating the writer.

*A Prayer for the Souldiers, to be said
at the Parade, or Setting of the
Guard (pp. 7-9).*

This is a Prayer as apt to-day as when it was first issued. As with the others, so in this, some of the phrases are direct from the Bible, or from the Book of Common Prayer—which is itself a golden treasury of prayer and praise offered up by our own forefathers for unnumbered generations. On the other hand, some lines may be peculiar to the 1648 compiler, such as: “and let Thy blessing be upon us, in this our duty; that being undertaken out of loyalty and conscience, in Thy fear, it may accordingly be discharg’d, with all due care and fidelity, under Thy Protection.”

I give here an extract showing how our warriors and their kindred were cared for long ages ago (“*Regiam Majestatem*. The auld lawes and constitutions of Scotland, faithfullie collected furth of the register, and other authentick bukes, fra the dayes of King Malcolme the second, untill the time of King James the first,

Plate III.



CHARLES I GIVING HIS LAST ADVICE TO
THE PRINCE OF WALES.

of gude memorie." By Sir John Skene. Edinburgh, 1609.) I take this from p. 126 of my well-worn copy, which was once the author's own : "*The peace of Pilgramers.* Gif any Burges is passed in Pilgrimage with licence of the Kirk, and of his neighbours, to the halie Land or to Saint James, or to any other halie place, his house, and all his haill proper familie, sall be in the peace of the King, and of the Provost and Baillies, untill God bring him hame againe."

A Prayer before the Battle (pp. 9, 10).

The hearty prayer of that brave old Cavalier, Sir Jacob Astley, at Edgehill, comes at once to mind: "Oh Lord! Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me! March on, boys!"

I cannot improve the following few words from the *Atlantic Monthly*: "The superb charge of Rupert's cavalry; that impetuous rush to battle, before which no mortal ranks might stand unbroken; that little group of heart sick Cavaliers who turned at sunset from the lost field of Marston Moor . . . ; the scaffolds of Montrose and King Charles; the more glorious death of Claverhouse, pressing the blood-stained grass and listening for the last time to the far-

off cries of victory; these and many other pictures History has painted for us on her scroll ”

A Prayer for a place besieged (pp. 10, 11).

What can be more touching than the following: “Send thy Holy Angels to be a guard unto them, and let thine owne presence be as a Wall of Fire about them. Strengthen their Hands, and Hearts, take away their Fears, prevent treachery, supply their Wants, let not the Meale in the Barrell, nor the Oyle in the Cruise fail them, till the time of their deliverance come.”

As I write this, the heart of our glorious empire is beating fast to know that Mafeking is relieved. I have heard that the holding of this place being no proper part of the military scheme, Col. Baden-Powell was directed to quit it; but only answered: “No. I will die in the trenches!” A relief force was then, of course, arranged for.

Prayers in the day of Battle (p. 12).

In the fight just outside Worcester, in 1642, Prince Rupert called on his troopers to charge “For the honour of God and of their country,” and with their desperate daring they carried all before them.

At the battle of Naseby, in 1645, the Cavaliers' battle cry was "God and Queen Mary." Be it known, for the benefit of the uninitiated, that "Queen Mary" was Queen Henrietta Maria.

A Prayer for the Army and Navy
(pp. 20, 21).

The first half of this Prayer certainly would seem to point to the Prince's expedition, which, alas, came and went back fruitless. The joining of the Navy with the Army is most interesting. There is, in the spirit of our seamen to-day, all the essence of a glorious history. I have myself often heard British sailors on far foreign shores, singing as they weigh anchor, the very words quoted below, as sung by the rowers of Cœur de Lion's galley :

"They rowed fast and sung thereto,
With hevalow and rambeloo."—(*Epitome of Royal Naval Service*. Ackermann. 1841. p. 128.)

A Prayer in time of distresse and danger (pp. 21-25).

The two short Prayers without headings which follow this are, of course, taken respectively from the Litany and the Collect for the fourth Sunday in Advent. The Interleaved

Prayer Book gives this Collect as from the *Sacramentaries* of Gelasius and Gregory, the Sarum *Missal* and also from Ambrose. The learned will know these references far better than I, and the general reader will not look them up. But I give them merely as instances of scores of other cases which prove how our Church Services are of untold antiquity, handed down to us in that priceless inheritance the Book of Common Prayer.





THE ILLUSTRATIONS.

Frontispiece.

The illustration of the Battle of Naseby, fought on the 14th of June, 1645, is a much-reduced reproduction from one of a set of engravings bearing on the life of Charles the First, which were the work of several artists known as "the little French men." The set is rare, and was not in the Stuart Exhibition. This plate depicts the moment when the King, seeing the peril of the position, resolved to instantly charge at the head of his cavalry reserves, and this might well have saved the day, but the Earl of Carneworth seized the King's bridle, and stopped him.

Plate I.

In the *Bibliography of "Eikon Basilike,"* my copy of edition No. 23 is described as

having, facing the title-page, this portrait, which has been reproduced. It represents Prince Charles before he had been led away by keeping bad company; or, on the other hand, disgusted by Covenanting hypocrites.

I quote two comparatively mild passages from *Scotch Presbyterian Eloquence Displayed* (Printed for J. Johnson in Rotterdam, and sold by J. Cooper in Fleet-Street, London, 1738):—"Lord give us Grace, for if thou give us not Grace, we shall not give thee Glory, and who will win by that Lord?" "Lord thou hast said, that he is worse than an Infidel that provides not for his own Family: Give us not reason to say this of thee Lord; for we are thine own Family, and yet we have been but scurvily provided for of a long time."

Plate II.

The bust portrait of Charles the First is from Charles the Second's fine selected impression of Hollar's engraving, which is often found in copies of editions 42, 43, and 44 of *Eikon Basilike*.

Plate III.

The quaint picture of Charles the First giving his last advice to the Prince of Wales is here reproduced in fac-simile from my copy of a hitherto undescribed edition of *Eikon Basilike*. No copy of this edition can be complete without it. Of course, a month after discovering this edition, and buying it, I came across, and bought, *another copy of it!* The description of this edition is as follows:

[Title-page] “Εἰκὼν Βασιλική. *The Pourtraicture of His Sacred Majestie in His Solitudes and Sufferings. Rom. 8. More then Conquerour, &c. Bona agere, & mala pati, Regium est. M.DCXLIX.*” Verso blank. Contents, 2 leaves. Recto of next leaf blank; verso, “The Frontispiece unfolded,” being a poem upon it. A folding leaf frontispiece. Text of *Eikon*, pp. 1-258. Page 222, the verso of L 3, is filled with a woodblock of the King handing his book to the Prince of Wales. This faces the beginning of chapter 27, “To the Prince of Wales. Pages 259-264 contain the usual messages to the King’s children and the epitaph beginning “Whom Scotlands ayre brought forth and Englands nurst.” On recto of next leaf, a tomb, with the figure of the King recumbent upon it,

and inscribed "VERA . GAVDIA . NON CAPIUNT OCULI;" verso blank. *Signatures*: A, 4 leaves; B to M in twelves, not including the two last leaves, which have no signature.

The three blocks which appear on the cover of this book are from a tiny locket, now mine, and which once belonged to the Rev. Dr. Sparrow Simpson. It was no doubt made just after the death of Charles the First, and probably worn round the neck underneath the clothes. It is of silver. Inside is the portrait of the King, in high relief. Outside is, on one side, the "C. R." and skull; on the other side, an eye shedding tears.



CERTAIN PRAYERS
FITTED TO SEVERAL OCCASIONS
AND ARE TO BE USED
IN HIS MAJESTY'S ARMIES.
ETC., ETC.

CERTAIN
PRAYERS

FITTED
To severall Occasions.

AND
Are to be used in *His Majesties*
ARMIES.

Published by His Highnesse Command.



L O N D O N.
Printed in the Yeare, 1648.





P *Salmes to be Said or Sung,
upon the setting the Guards,
Psalm. 80. three last Staves, or
Psalm. 134. Psalm. 127. v. 1, 2.*

*Upon marching forth, Psalm. 23:
or first Staffe of Psalm. 144.*

*Before a Battle, three first
Staves of Psalm. 68.*

*For Deliverance, or Victory,
five first Staves of Psalm. 76. or the
last part of Psalm. 69.*

In time of Distresse, psalm. 20.

For Peace, psalm. 122.



A Psalm preparatory :

*Collected out of severall passages in the
Booke of P S A L M E S.*



He Lord is our Light, and Psal. 27. 1.
our Salvation, whom then
shall we fear? the Lord is
the Strength of our Life, of
whom then shall we be a-
fraid?

Though an Host of men were laid against 3.
us, yet shall not our hearts be afraid: and
though there rose up War against us, yet
will we put our trust in him.

God is our hope and Strength: a very Psal 46. 1.
present help in the time of trouble.

Therefore will we not fear, though the 2.
Earth be moved: and though the Hills be
carried into the midst of the Sea.

Though the Waters thereof rage and 3.
swell: and though the Mountains shake at
the Tempest of the same.

For the Lord of Hosts is with us: the 7.
God of *Jacob* is our Refuge.

Pfal. 44. 5. Thou art our King O God : Send help unto *Iacob*.

6. Through thee will we overthrow our Enemies, and in thy name will we tread them under that rise up against us.

7. For we will not trust in our Bow, it is not our Sword that shall help us.

8. But it is thou that savest us from our Enemies, and puttest them to confusion that hate us.

Pfal. 35. 2. Plead thou therefore our Cause, O Lord, with them that strive with us, & fight thou against them that fight against us.

3. Lay hand upon the Shield and Buckler : and stand up to help us.

19. O let not them that are our Enemies triumph over us ungodly : neither let them wink with their Eyes that hate us without a cause.

20. And why : their communing is not for Peace ; but they imagine deceitfull words against them that are quiet in the Land.

Pfal. 62. 4. Their device is onely how to put him out whom God will exalt : their delight is in lies, they give good words with their Mouth, but curse with their Heart.

Psa. 35. 22. This thou hast seen, O Lord : hold not thy-tongue then, go not far from us, O Lord.

23. Awake, and stand up to judge our Quarrell :

rell : avenge thou our Cause, our God, and
our Lord.

Send down thine hand from above, de- Ps. 144. 7.
liver us, and take us out of the great waters
from the hand of strange Children.

For this Cause wil we give thanks to thee, Ps. 118. 50.
O God, among the Gentiles : and sing
Praises unto thy Name.

Great Prosperity giveth He unto his King: 54
and sheweth loving kindnesse unto *David*
his anointed, and unto his seed for ever-
more.

For in Gods word will we rejoyce, in the Ps. 56. 10.
Lords word will we comfort our selves.

Yea, in God have we put our trust : we 11.
will not fear what Man can do unto us.

*Glory be to the Father, and to the Son,
and to the Holy Ghost.*

*As it was in the beginning, is now, and
ever shall be, world without end. Amen.*



A Prayer to be said at the setting forth of an Army, or before they March.

GLORIOUS Lord God of Hosts, in whose strength the Israelites marcht of old, and prevailed against their Enemies ; thou who wast then pleased to go before thy People, as their guide, and behind them also (when need was) to be their defender ; hear us, we beseech thee, and be present with us, who, in the humility of our minds, and sincerity of our hearts, do now call upon thee, for thy protection. It is not our own Arm, O Lord, nor any Child of man that we trust to ; thou thy self hast told us, that there is no help in them. All our desires are wholly to thee : We go not out, but in thy Name ; we do not arm ourselves, but in thy Fear ; nor shall we ever attempt any thing, but by thy Power. The race is not to the swift, nor the battell to the strong : to thee alone belong the issues of War, nor shall we hope for any successe from any other ; For whom have we in heaven, but thee ? and there is none upon earth

earth that we desire, in comparison of thee, O be thou our guide then, and our defence, our God, our Shield, and our strong Salvation; So shall five of us chase an hundred, and an hundred of us shall put ten thousand to flight. Our Enemies shall come out against us one way, but they shall flie before us seven waies; and thou, even thou alone, shall be glorified in their confusion. To this end, regard, O Lord, not the cry of our sins, that presse thee hourly for more vengeance, but the justice of our cause, that pleads strongly for some favour. It is not Ambition, or Malice, that hath thrust us into this posture, but the necessary defence of thy Church, thy Truth, our Laws, our Liberties, and the Obedience which we owe, under thee, unto thine Anoynted. O let us ever remember what thou hast so strictly commanded, that when we go forth with the host, against the Enemy, we should then (as at all other times, but then especially) keep our selves from every wicked thing. Teach us, good God, and assist us by thy Spirit, that as we carry our lives in our hands, so we may also have thy fear in our hearts, thy praise in our mouths, thy great goodnesse in remembrance, and thy grace to lead us in all our waies. Let us fear thee, as we ought, and none but thee, that

so

so we may not fear what man can do unto us. Put away far from us, as all presumption and vain boasting, so all faintnesse of spirit : Let us not thus turn either to the right hand, or to the left : Onely let us be strong, but in thee ; and of a good courage, but onely in hope of thy Salvation. Make our Battels wholly thine, that they may end in Victory ; and in thy good time crown all our Victories with an honourable and a Christian Peace. In the mean time preserve us, as from danger, so from want. Sustain us by thy Power, and supply us by thy Goodnesse. Continue and confirm unto us the blessing of health ; Make us all of one mind, and of one heart, and drive away that evill spirit of Division far from us. As oft as we arm this outward, let us not forget the inward man. Let him also put on the Breast-plate of Righteousnesse, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, which is, the Word of God. As oft as we move, and march, let us fix our eye, the eye of Faith, as they of old, on the Land of Promise ; so we, on that heavenly *Canaan*, the new *Hierusalem*, which is the mother of us all. And because there is no way thither, but thorow the red Sea of our Saviours Blood, open us, we beseech thee, that passage, and let all those
spirituall

spirituall Ægyptians, our Sins, find there an eternall grave, where we hope for everlasting Salvation : that after all the toylsome motions of this mortall life, when we have finished our warfare upon earth, fought a good fight, and kept the faith, we may at length be admitted unto that blessed vision of everlasting Peace, in the glorious presence of thee our God ; and that for Jesus Christ his sake, to whom, with the Father and the Holy Ghost, three Persons, but one eternall and onely wise God, be ascribed all Honour and Glory, Might, Majesty and Dominion from this time forth, and for evermore. *Amen.*

* * * * *

*A Prayer for the Souldiers, to be
said at the Parade, or setting of the Guard.*

O Almighty & most gracious God who hast made all things by thy Power, and watchest over all by thy Providence, hear us, we beseech thee, in these our Prayers, and let thy blessing be upon us, in this our duty ; that being undertaken out of loyalty and conscience, in thy Fear, it may accordingly be discharg'd, with all due care and fidelity, under thy
Pro-

Protection. Teach us, O Lord, in those our corporall Enemies, to remember and consider the Spirituall, how much it concerns us to stand upon our guard, as against the one, for the safety of our Bodies ; so much more against the other, for the salvation of our poor Souls : Let this present posture mind us of what thou hast so often commanded every Christian, in his particular station, to Watch and to Pray, that he enter not into Temptation. In the dead silence and shadow of the night, let us contemplate the horror of that everlasting Darknesse, where is nothing but weeping and gnashing of teeth. Gracious God, raise up in us, and sanctifie to us, these wholesome Meditations, and grant us Grace so to think of those things, that we may never feel them. To this end, let thy loving kindnesse be towards us, in the day time, and in the night season, let us sing of thee, and make our Prayer unto thee, who art the God of our life. But since we have it from thine owne mouth, That except thou keep the City, the Watchman waketh but in vain ; guard us, we beseech thee, and this place, O thou who art the great keeper of Israel . Thou that doest neither slumber nor sleep, Watch with us, and Watch over us ; Save and defend us from the hands of
all

all our Enemies, that we may serve thee without fear, in Holiness and Righteousness all the daies of our life, through Jesus Christ our Lord.

A Prayer before the Battle.

O Eternall Lord God, in whose hands are the Issues of War, the Lord of Hosts, and the God of Battels; We, thy unworthy servants, appeal unto thee at this time, as to the Judge of the whole Earth, who only judgest equally between the Sons of Men, humbly beseeching thee to look down from Heaven, not on the Sins of our Army, but on the Cause, which we stand ready to maintain. See our Religion questioned, and threatned to be rooted out, the Crown of the King struck at, and our Laws, and Liberties ready to expire; and having seen it, judge this day between our Enemies and us. If it be thy Cause (as certainly thy Cause it is) for which we now stand ready to Sacrifice our Lives, shew to the World, that the disorders and Sins of Men cannot make thee utterly forsake it. Defend it, we humbly beg of thee, though it be by the hands of Sinners; be in the
midst

midst of us, in our leading on, and in our
 coming off, and Sanctifie us by the pre-
 sence of thy Holy Spirit: Let Him be Wis-
 dome in the Breasts of our Commanders,
 Strength in the Hands of our Souldiers,
 Courage, and Piety in the Hearts of all.
 And that we may with the more Security
 meet our Dangers, Seal to every Soul here,
 this day, the forgiveness of all our Sins.
 And howsoever it shall please thee to dis-
 pose of us in this Battle, Thy blessed Will,
 Holy Father, be done; Be unto us, both in
 Life, and in Death, advantage; and grant
 that we may either come off with Victory,
 and live thy Servants, or expect our Gar-
 land in the next life, and die thy Martyrs;
 and that for his sake who hath shed his
 Bloud for us, even Jesus Christ the Righte-
 ous, to whom, with the Father, and the
 Holy Spirit be all Honour, and Glory, this
 day, and for ever. *Amen.*

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A Prayer for a place besieged.

O Most just God, the Lover, and
 Rewarder of Truth and Loyalty,
 and the Protector of them that put
 their trust in thee, afford, we beseech thee,
 the

the Shadow of thy Wings to all Persons and Places who in Obedience to thy Holy Commands, as yet, continue Loyall to the King, especially such as are now streightned and besieged by thine, and our Enemies. Send thy Holy Angels to be a guard unto them, and let thine owne presence be as a Wall of Fire about them. Strengthen their Hands, and Hearts, take away their Fears, prevent Treachery, supply their Wants, let not the Meale in the Barrell, nor the Oyle in the Cruise fail them, till the time of their deliverance come. And as for those who now come about them like Bees, let them be extinct as the fire among the Thorns, deal with them, O Lord, as thou didst with the Host of *Senacherib*, or if not so, yet fasten thy Hook in their Nostrils, and turn them back at least with shame, and dishonour, as many as have Evill will at *Sion*; so shall we, that are thy Servants, glorifie thy Name, and say with thy holy Prophet, The snare is broken, and we are delivered. Grant this, O God, through the Mediation of him that pleads for us, Jesus Christ our Lord. *Amen.*

Prayers in the day of Battle.

Min. Lord have mercy upon us.

Peop. *Christ have mercy upon us.*

Min. Lord have mercy upon us.

Our Father which art in heaven, &c.

O God make speed to save us.

Peo. O Lord make haste to help us.

Min. Arise O Lord, and let the enemies
of thy truth be scattered.

Peo. And let all them who hate it, flee be-
fore thee.

Min. Be thou our present help against
our Enemies.

Peo. For vain is the help of man.

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A Prayer for the Civill State of this Kingdome.

Almighty & everlasting God, foun-
der and governour of Monarchies;
and Kingdomes, who doest plant
them in mercy, and doest destroy them in
justice; we thankfully acknowledge that
thou hast in mercy, blessed us, and our fore-
fathers (throughout many Generations)
with a most happy Government, under a
King;

King, as Supreme; and we humbly confesse also, that for the many sins, & heynous abominations of this land; Thou mayest now in justice, pluck us up, and root us out, that we be no longer, a Monarchy, and Kingdome: And now Enemies are risen up, and conspire against it, and are confederate together, saying, Down with it, Down with it; and even now make themselves ready to joyne Battle with us, that they may overthrow it, and that One man may no longer reigne over us; But in thy name, O blessed Lord, and in obedience to thy commands, we now go forth, to help the King (whom thou hast set over us) against the mighty: And therefore we most earnestly beseech thee (O thou Lord of Hosts, who hast commanded us into Armes) that thou wouldst whet the edge of our swords, and sharpen the points of our spears, and that thou wouldest give us victory in this day of Battle: O thou King of Kings, suffer not them whom thou hast put in subjection under thy Vicegerent, our King, to prevail against him, and rule over him; nor the Scepter which thou hast given to him, be wrested from him. O Lord, our rock and our strength, protect thou us, that no weapon formed against us, may hurt us; and assist us now against our enemies, for in

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thee onely is our trust, and our hope : Oh restore us we beseech thee (by the good successe of this Battle) to our auncient order, and peaceable government : Deal not with us, O Lord, according to our sins, nor reward us after our iniquities, lest our Armies and we all be utterly destroyed, and our whole Land wasted : But satisfie us again (we beseech thee) with those mercies, which thou hast shewed to us ever of old, and in this needfull time of danger, visit us with thy salvation : Let thy mighty hand now again establish the auncient foundations of this Kingdome, and thine out-stretched arme beare up the pillars of it : Then shall the King rejoyce in thy strength, O Lord, and under him we shall be godly and quietly governed. Grant this, O Lord, for thy Son, our blessed Savours sake, Jesus Christ.
Amen.

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*A Prayer for the Ecclesiasticall
 state of this Kingdome.*

A Lmighty God, who hast builded thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone; and
 by

by whose inspiration our godly Reformers built upon that foundation, the gold of pure doctrine and discipline, in this our nationall Church; we most humbly beseech thee, that thou wouldst be pleased to continue that pure doctrine, and discipline amongst us; let the same holy spirit guide us, and our posterity to the ends of the world: Especially at this time, now so many are become our enemies, because of that truth, now O Lord defend it, we most earnestly pray thee, and establish it among us: They are encreased, O Lord, who hate it, and they who pull down thy precious gold; and instead of it, build stubble, are many in number. And now, O God, seeing thou hast put zeale and courage into the hearts of us thy servants, to go out with our Armies, and to defend that truth against them; oh, be thou our guide, and our Captain. Blessed Lord, teach thou our hands to war, and our fingers to fight, and subdue thou the people that rise up against us: Arise, ô arme of the Lord, arise, and put on strength; for the time is come that thou put on strength, yea, the time is come: O Lord, if ever, at any time, now also help us, for we are at the very point to put from thy City, thy Temple, and the laws of them; from the order and service of thy worship, and

from the publick profession of thy truth, the very beauty of holinesse, now therefore if ever at any time, now also help us : we have sinned, we have sinned O Lord, do thou unto us what shall seem good in thy sight ; only deliver thy truth, in these extremities of danger : O let it grow mighty again, and prevail against the errours of our enemies, and suffer not the glory of Israel to be changed, for that which doth not profit : Arise O Lord and help us for thy truths sake, that it may now, and ever, flourish in this thy Church, and be from hence, propagated to the ends of the earth. Grant this, O Lord, for thy Sons sake, our blessed Saviour Jesus Christ. *Amen.*



A Prayer for the KING.

O Most-righteous, but withall most mercifull Lord God, who in thy secret judgments hast suffer'd thine Anointed to fall into the snares of wicked and deceitfull men ; look down we beseech thee with thy compassionate eyes on his long, and bitter sufferings. Hear the prayers and cries which are offered up daily for him.

him. Shew some token on him for good, even now. O God, when he is at the lowest, defamed, despised, imprison'd; his Crown torn from his head, and the Sword which thou committed'st to him wrested out of his hand; this is thy hower, O Lord, this is thy time; now save him from the great waters that are come even into his soule, snatch him out of the jaws of these Lions, from among the horns of the Unicorns; now shew thy self thou that art the Judge of the whole earth, vindicate his cause, confound his enemies, restore his rights. Do it, O Lord, but do it after thine own way, and with thine own stretched-out arme, that the amazed world may say, See, see, this hath the Lord done, and the work shall be wondrous in our eyes, so shall both King and people once more rejoice, praising thee, and saying, Glory be to God on high, in earth peace, good will towards men, from this time forth for evermore. *Amen.*

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A Prayer for the P R I N C E.

Almighty God, who do'st establish the thrones of Princes, and the succession in those thrones, by giving

thy judgments to the King, and thy righteousness to the King's Son ; Blessè to us, we beseech thee, the great pledge of thy favour, and the earnest of our hopes, the Heir of these Kingdoms, Prince CHARLES, sanctifie his younger yeares with thy feare and love, and the whole course of his life with the guidance of thy spirit ; order him in all his waies, that he may prove a man according to thine own heart, pretious in thy sight, and dear to all thy people. And since it hath pleased thee to shew him to the world in these troubled times of danger and confusion, arme him with all advantages of counsell and successe, set evident and early marks of thy favour on him, restore him to us in due time, with safety and with honour, and make his innocent hands the happy instruments of supporting his Fathers Crowne, and restoring peace to this distracted Church and Nation. Hear us, O God, for thine own Sons sake the prince of peace, Jesus Christ our Lord. *Amen.*

A Prayer for the Kingdome.

O Most glorious Lord God, whose dwelling is above the heavens, and yet humblest thy self to behold the things that are done upon the earth, who seest our miserable distractions, who knowest the causes, and canst onely apply the remedies ; be gracious and mercifull to this wretched people ; subdue powerfully their hearts & their affections to thee their God, and to thine anointed servant the King, infuse into them once againe the spirit of Christian loyalty and obedience, undeceive their seduced souls, that they may no longer joyne with them who imagine mischief as a law, and would pull down him, whom thou hast exalted. O let the pretious blood of thy dear Son expiate the crying sins of this Nation, remember thine old mercies and that soon, for we are brought very low, call in the destroying sword, and prevent the shedding of more blood, if it be thy blessed will, and by thine unspeakable wisdom, where all humane wisdom fails, set such an end to those bloody and unnaturall divisions, as may be most for the glory of thy name, the settlement of thy Religion so long profest among us, the honour and

safety of the Kings sacred person, and the good of all his people. Grant this, O God, for the mediation of thine only Son Jesus Christ our Lord. *Amen.*

*A Prayer for the Army,
and Navy.*

O Most gracious & powerfull Lord God, in whose hands are the hearts of all men to turne them as thou doest the rivers of waters ; We humbly acknowledge it to be thy worke that thou hast begun to open the eyes of this seduced people, and to see in this their day the things that belong unto their peace. And as this hath proceeded from thee alone, so let thy blessing be upon all them who in a deep sense of their bounden loyalty and duty, do at this time put their lives in their hands, and are ready to venture them with all that is dear to them in thy cause ; O strengthen their hands and their hearts, both on Land and Sea, that they may not faint and fall in the day of battle ; be with them in their counsels to guide them, and in their attempts to prosper them. Kindle more and more the affections of the rest that are as

yet

yet but lookers on, that all thy people may at last joyne as one man to restore their King, and to regain their former peace and happinesse. As for their enemies let them no longer glory in their wickednesse, and triumph in the ruine of thy Church and people, but either convert them in thy mercy, or confound them in their pride, that they may know, and feel their waies are hatefull to thee. In the mean time, keep us, O God, under the shadow of thy wings, till this tyranny be overpast; hear the prayers and groans of the oppressed, raise up some *Moses* to stand in the gap, and to turn thy judgments from us, that we may serve thee without fear in holinesse and righteousness all the daies of our life. *Amen.*

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*A Prayer in time of distresse
and danger.*

O God, O God, look upon us, why hast thou forsaken us, and art so far from our health, and from the words of our complaint? O God, we cry in the day time, and in the night season also we take no rest, yet thou hearest not; Our Fathers trusted in thee, and were not confounded,

founded, they called upon thee, and were
 holpen : but as for us, how long shall we
 cry, O Lord, and thou wilt not hear, even
 cry, unto thee of violence, and thou wilt
 not save ! why dost thou still shew us ini-
 quity, and cause us to behold grievance .
 for there are that raise up contention among
 us : spoyling, and violence, and blood are
 before us ; the people are risen up as an ene-
 my against us, a bitter and hasty people,
 which march thorow the breadth of the
 land to possesse the dwelling places which
 are not theirs ; and we have prayed unto
 thee, O Lord, but thou dost not answer
 us ; we have called upon thee, yet thou dō'st
 not deliver us ; But thine indignation is
 powred out upon the land, more and more,
 and thine anger burns like fire. The sword
 is drunk with bloud, and the carcasses of
 the people have been cast as dung upon the
 face of the earth ; and we also are all num-
 bred to the slaughter. Yea, Lord, the mean
 man is risen up, and prevails against the ho-
 nourable, and fire out of the Bramble de-
 voureth the lofty Cedars ; for how is the
 beauty of Israel slaine, how are the migh-
 ty fallen, and the Nobles vilely cast a-
 way ? and how is he, who is the breath of
 all our nostrils, he who is worth ten thou-
 sand of us, in hazard and danger, as though
 he

he had not been Anointed with Oyle. And
 in this height of our distresse, thou, O
 Lord, standest still afar off, and goest not
 forth with our Armies; thou makest us to
 turn our backs upon our enemies, so that
 they which hate us, laugh us to scorn; but
 we will still seek unto thee, O thou King of
 Kings; we will still call upon thee, O thou
 preserver of men. Spare us (O Lord most
 gracious, O God most mercifull) and be
 not angry with us for ever; Spare thy
 people whom thou hast redeemed with thy
 most pretious blood, and let not thine he-
 ritage be brought to utter confusion; oh
 hide not thy face from us, in this time of
 our great trouble, but incline thine eares
 now we call; oh heare us and that right
 soone. Thou which buildest, and none
 can destroy, in the power of thy most
 tender mercies, repaire the breaches of this
 thy Sion, and prevent the desolations of
 this thy Jerusalem; make us once againe
 glad with the light of thy countenance,
 and now at last refresh us with the bles-
 sings of peace. O Lord according to all
 thy mercifulnesse, wee beseech thee, let
 thine anger, and thy fury be turned away
 from us; O Lord, hear, O Lord, forgive;
 O Lord hearken and grant; defer not for
 thine owne sake, delay not for thy truths
 sake,

fake, O Lord our Saviour. Then shall the King rejoyce in thy strength (O Lord) and we, and all his people shall be exceeding glad of thy salvation, and shall blesse and praise thy glorious name, ever, world without end. *Amen.*

O God, mercifull Father, that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowfull, mercifully assist our prayers that we make before thee, in these our troubles and adversities now they oppresse us; and graciously heare us, that these evils which the craft and subtilty of the Devil & man worketh against us, may be brought to nought, and by the providence of thy goodnesse they may be dispersed; that we thy servants being not hurt by these persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

VVE humbly beseech thee, &c.

Lord raise up we pray thee, thy power, and come among us, and with great might succour us, that whereas through our sins and wickednesse, we be fore let and hindred, and through thy heavy judge-

judgments upon us, for them, almost consumed, thy bountifull grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliver us; to whom with thee, and the Holy Ghost, &c.

A Prayer for Peace.

O God which art Author of Peace, and Lover of Concord; which makest men to be of one mind in a Kingdom, most heartily we beseech thee of thy goodnesse and mercy, to grant us thy peace all the daies of our life; unite, O Lord, the hearts of the people in this land to their King; make us all (perceiving his tender care and love towards us) to return the tribute of loyalty and honour toward him; and duly considering whose authority he hath, faithfully to serve and humbly obey him, according to thy blessed word and ordinance. And unite, O Lord, the hearts of us all, each to other; and enflame our affections with love of thy truth; that we all, being members of the same body, through love, may be united one to another, & to our head Christ Jesus; and serve thee in the unity of the spirit, and the bond of peace. Grant this, O Lord, for Jesus
Christ

Christs sake, our onely Mediator and Advocate. *Amen.*



*A Thanksgiving for deliverance
from danger.*

O Almighty God, which art a strong tower to thy servants, against the face of their enemies, we yeild thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed ; it was not our care, counsel, or strength which rescued us, but thy goodnesse, thy goodnesse only it was, that we were not delivered over as a prey unto our Adversaries ; not unto us therefore, not unto us, O Lord, but to thy name be the honour and praise ; and we beseech thee still to continue such thy mercies towards us, that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord.
Amen.

A Thanksgiving for Victory.

O Lord God, which didst of late wound us for our sins, and consume us for our transgression, by the sharp sword of a prevailing enemy, who slew and subdued our dear brethren with a rage, which reached up to heaven; and even now purposed to assault us and keep us under as Bond-men, and Bond-women unto them; we blesse and praise thy glorious name, O Lord, that in the midst of judgment, thou hast remembred mercy, and comforted us after the time thou hadst afflicted us, by giving us this Victory over our enemies; scattering, and destroying them who threatned destruction to us; O God, mighty in battle, it was thy right hand and holy arm which wrought this wonderfull work for us; therefore unto thy fatherly goodnesse, we offer our selves, our souls, and bodies, which thou hast delivered from fear, and exalted with comfort, to be a living sacrifice unto thee, and will alwaies praise & magnifie thee for these thy mercies in the midst of the Congregation, through Jesus Christ our Lord. *Amen.*

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